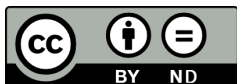


# **The Book of the Law of the Lord**

*Being a translation from the Egyptian of  
the Law Given to Moses in Sinai*





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# Dedication

*This volume is dedicated to the seekers of divine law in every generation, to those who hunger after righteousness, who inquire after truth, and who labor to restore what has been lost.*

*To the memory of those who preserved sacred things at great cost, who guarded records, bore witness, and testified of things unseen; and to those who, in times of uncertainty and division, yet believed that God still speaks, still reveals, and still restores.*

*To the early witnesses of this work, all who affirmed with their voices and their lives that the Law of the Lord was not forgotten, but brought forth again by divine means, we honor their testimony and their sacrifice.*

*To students of the scriptures, historians of the Restoration, and all who wrestle with the meaning of covenant, authority, and divine order: may this book serve as both a window into the past and a call to deeper reflection in the present.*

*To the faithful, who seek not only to read the Law, but to live it, who understand that commandments are not merely written words, but a path toward holiness, justice, and communion with God: This work is entrusted to you.*

*And above all, to the One Eternal God, the giver of the Torah, the source of truth, who revealed Himself in fire upon Sinai, and whose voice continues to call across generations: May this offering stand as a witness: that His Torah endures, that His covenant remains, and that those who seek Him shall yet find Him.*



# Introduction to the Modern Printing of the 1851 Edition (A.R. I.)

This volume presents a modern reprint of the original 1851 edition (A. R. I.) of *The Book of the Law of the Lord*, first published under the direction of James J. Strang, prophet of The Church of Jesus Christ of Latter Day Saints and the successor of Joseph Smith Jr. This early edition consists primarily of what were presented as inspired translations of select portions of the Law given to Moses, accompanied by a small number of additional commandments, with only brief notes and references. It represents the earliest and most concise form of the text, prior to the significant expansions and extensive commentary added in the later 1856 edition (A. R. VI.).

For modern readers, this original edition offers a unique opportunity to encounter the text in its most direct and unembellished form. Without the extensive annotations and expansions that characterize later versions, the 1851 edition allows the voice of the Law itself to come forward with clarity and focus. It invites careful reflection on the structure, tone, and spiritual intent of the work as it was first presented, providing a valuable foundation for deeper study.

This reprint has been edited and published by The Church of Jesus Christ in Christian Fellowship, a unity-focused movement within the broader Latter Day Saint tradition. In 2019, the church formally canonized the second edition (A. R. VI.) of *The Book of the Law of the Lord*, excluding the later-added notes, affirming the text as a meaningful expression of Restoration scripture. This present volume, however, returns to the

## INTRODUCTION

original edition in order to highlight its historical and theological significance and to make it more accessible to contemporary readers.

A distinctive feature of this edition is its integration with ongoing Restoration study. Each chapter includes references guiding the reader to corresponding passages in the translation of the Plates of Brass by David Ferriman. These cross-references invite comparison between texts and encourage readers to explore patterns, parallels, and developments across different Restoration records. In this way, the book becomes not only a standalone work, but also part of a broader scriptural conversation.

Why should this book be studied today? For some, it will serve as a historical document, an important artifact of the Strangite movement and a window into early Restoration thought beyond the more widely known traditions. For others, it may function as a spiritual text, offering insight into themes of divine law, covenant, and sacred order. For others still, it provides a framework for comparative study, inviting readers to consider how revelation is received, recorded, and transmitted across time.

Ultimately, *The Book of the Law of the Lord* challenges readers to engage deeply with the concept of divine Law, not merely as a set of rules, but as a living expression of humanity's relationship with God. Whether approached as scripture, history, or theological reflection, this edition offers a starting point for thoughtful exploration, personal study, and spiritual seeking.

# The Book of the Law of the Lord

*Consisting of an inspired translation of some of the most important parts of the Law given to Moses, and a very few additional commandments with brief notes and references*

The Church of Jesus Christ of Latter Day Saints

1851 (A. R. I.)  
(Public Domain)

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The Church of Jesus Christ  
in Christian Fellowship

2026

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# Testimony

Be it known unto all nations, kindreds, tongues and people, to whom this Book of the Law of the Lord shall come, that James J. Strang has the plates of the ancient Book of the Law of the Lord given to Moses, from which he translated this law, and has shown them to us. We examined them with our eyes, and handled them with our hands. The engravings are beautiful antique workmanship, bearing a striking resemblance to the ancient oriental languages; and those from which the laws in this book were translated are eighteen in number, about seven inches and three-eighths wide, by nine inches long, occasionally embellished with beautiful pictures.

And we testify unto you all that the everlasting kingdom of God is established, in which this law shall be kept, till it brings in rest and everlasting righteousness to all the faithful.

Samuel Graham,  
Samuel P. Bacon,  
Warren Post,  
Phineas Wright,  
Albert N. Hosmer,  
Ebenezer Page,  
Jehiel Savage.



# Preface

The necessity of a new translation of the Sacred Oracles into the English language has long been felt by all biblical students. The earliest translation of any part of the sacred writ into Anglo Saxon was the Psalter, by Aldhelm, the first Bishop of Sherborne, A. D. 706. Soon after, Eadfrid, Bishop of Holy Island, translated the four Gospels. This manuscript is in the British Museum. Bede, in the same century, translated the Bible into Anglo-Saxon. Alfred, king of England, a little later, translated the Psalter and part of the New Testament, an edition of which was published in London, A. D. 1640, edited by John Spelman, remains.

During the period in which the Anglo-Saxon was being changed into the present English language, a variety of translations and revisions were made of parts, and a few of the whole Bible. But in 1603, Dr. Reynalds induced King James of England to appoint fifty-four distinguished men to revise the entire Bible. Of this number, forty-seven assembled in six companies, and collated the various translations, both in English and other languages, with the copies in the original languages, and finally agreed upon what is commonly known as King James' Bible. It was first published in 1611. In 1683, it was corrected by Dr. Scattergood; in 1711 by Bishops Tennison and Lloyd; afterwards by Dr. Paris; and last by Dr. Blaney in 1769, whose work is treated by nearly all Protestants as a standard edition, and all subsequent impressions profess to conform to it.

The Roman Catholics have a translation of the Old Testament made at the College at Doway, and of the New at Rheims, held in high repute by them, and doubtless quite as faithful as that of King James. There are also various other translations, little known and seldom referred to, yet approved by some of the minor sects. These are generally mere revisions,

in which different editors and revisers have made changes to suit their peculiar views and interests, and still bearing upon their faces the unmistakable mark in almost every chapter of some translator previous to King James' famous revision. The peculiar merit of each is not in its general fidelity, but in its more accurate rendering of particular passages or words of scripture. Neither King James nor the Doway has attained its present eminence by its own merits, but each by the patronage with which it is sustained. In thousands of instances, the same word in the original is translated by a different word in English, when no reason for the variance can be given, except its influence on some particular doctrine. The names of the same persons are in different places written in so different a manner as not to be recognized by the unlearned, as Elias and Elijah, Isaiah and Esais, Osea and Oshea, Joshua and Jesus, Jacob and James, Mary and Miriam.

In various places, the translators have been utterly unable to translate at all, the meaning of the original words being quite lost; as the word *bdellium*, Gen. 2:12; Ezekiel 9:4, was commanded to go through Jerusalem and make a particular mark upon the foreheads of the men that sigh and mourn for all the abominations committed there. But what that mark was, translators have been utterly unable to determine. In the Hebrew, it is the last letter of the alphabet, thau or tau (*Tav*), which in the genuine or ancient Hebrew character is identical with the sign of the cross. Roman Catholics, therefore, interpret it as the sign of the cross. If this plausible interpretation is the true one, it is yet unaccountable that the form of the sign was changed when the Hebrew came to be written in the Chaldee character. Protestants, to destroy the plausibility of this interpretation, render the passage "set a mark," leaving out the very mark itself, which the prophet mentioned with so much particularity. The Protestant leaves out a part of the scripture, which he cannot understand, and the Catholic puts it in, utterly ignorant of what it means. Human ingenuity can never surmount the difficulty. Only an inspired translation can tell us what mark the prophet was to put upon their foreheads.

Everything in written or spoken language is the subject of interpretation, and in many instances doubtless there is a real difference of opinion among the learned as to the true interpretation of the scriptures, in the original tongues; and, therefore, if divested of all sectarian feeling, they could not agree upon a new translation; nor if agreed, could they be assured that they were certainly correct.

But there is another objection to resting a religious faith on those works, of far greater consequence. The copies from which the translations are made are not authenticated as accurate copies. In the various ancient copies collated, not less than thirty thousand variations in the reading have been discovered and marked. And yet all the copies of the Old Testament collated are derived from that of AARON BEN ASHER, written about A. D. 1034, or 2525 years subsequent to the giving of the tables of the law. The Jews of Middle and Eastern Asia have their various copies, varying from one another, derived from that of JACOB BEN NAPHTALI, who was contemporary with AARON BEN ASHER, and whose copy varied greatly from his. The black Jews of India have still another copy, for which they claim a high antiquity, also varying greatly from each of the others. The Samaritan Pentateuch presents the highest claim to antiquity of all these various works, and contains many words, sentences, and even whole chapters, not found in the common Bibles. Of the New Testament, the earliest copies are, first, the copy of Beza, now in the University of Cambridge, containing the four Gospels and the Acts of the Apostles, with the old Italian or Latin translation, written probably in the fifth century. Second, the Vatican copy, written at some period from the fourth to the sixth century. Third, the Alexandrian copy, claimed to have been written soon after the Nicene Council, but is not certainly entitled to a higher antiquity than the tenth century.

The most ancient of all manuscripts lack several important passages, now contained in all Testaments, and the

controversialists of those days did not allude to them, though put to narrow straits for the testimony contained in them, by which we know that those passages are forgeries of a later date.

Several books are also mentioned in the scriptures, not now found in the Bible, but of equal authority with it, which have been lost; as for instance, another epistle of Paul to the Corinthian and the Ephesian churches, and the books of Iddo, Nathan, and others, prophets of high rank in Israel.

But of all the lost books, the most important was the Book of the Law of the Lord. This was kept in the ark of the covenant and was held too sacred to go into the hands of strangers. When the Septuagint translation was made, the Book of the Law was kept back, and the Book was lost to the Jewish nation during the time that they were subject to foreign powers. The various books in the Pentateuch, containing abstracts of some of the laws, have been read instead of it, until even the existence of the book has come to be a matter of doubt.

It is from an authorized copy of that book, written on metallic plates long previous to the Babylonian captivity, that this translation is made. And being made by the same spirit by which the words were originally dictated, it is beyond doubt as perfect as the language will admit of. The utmost pains have been taken to make the execution of it in all respects what it should be, and the editor flatters himself that no error has crept into the body of the work, and none of importance into the notes. That a little ambiguity may exist in some places, by means of the ambiguous or double import of words, is not doubted. Until a perfect language exists, it is not possible that it should be otherwise.

# BOOK OF THE LAW

## Chapter 1

### *The Decalogue*

*See 4 Moses 3; 5 Moses 1*

1 Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy strength: Thou shalt adore Him, and serve Him, and obey him: Thou shalt have no other gods before thee: Thou shalt not make unto thee any image or likeness of anything that is in the heaven above, or in the earth beneath, or in the waters of the earth, to bow thyself unto it, or to worship it: Thou shalt not bow down thyself unto, nor adore anything that thine eye beholdeth, or thy imagination conceiveth of; but the Lord thy God only; for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, from generation to generation, even upon all that hate Him, and showing a multitude of mercies unto them that keep His commandments.

2 Thou shalt not take the name of the Lord thy God in vain: Thou shalt not usurp dominion as a ruler; for the name of the Lord thy God is great and glorious above all other names: He is above all, and is the only true God; the only just and upright King over all: He alone hath the right to rule; and in His name, only he to whom He granteth it: Whosoever is not chosen of Him, the same is a usurper, and unholy: The Lord will not hold him guiltless, for he taketh His name in vain.

3 Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy woman servant, nor thy cattle, nor the stranger that

## THE DECALOGUE

is within thy gates: For in six ages the Lord thy God made the heavens and the earth, the sea and all that in them is, and rested the seventh age: Wherefore the Lord thy God blessed the seventh day and hallowed it: Thou shalt keep it holy unto Him, that thou forget not the Law, nor be found keeping the company of the vile, nor be despised by the righteous.

4 Thou shalt love thy neighbor as thyself: Thou shalt not revile him, nor speak evil of him, nor curse him: Thou shalt do no injustice unto him; and thou shalt maintain his right, against his enemy: Thou shalt not exact rigorously of him, nor turn aside from relieving him: Thou shalt deliver him from the snare and the pit, and shalt return his ox when he strayeth: Thou shalt comfort him when he mourns, and nurture him when he sickens: Thou shalt not abate the price of what thou buyest of him, for his necessity; nor shalt thou exact of him, because he leaneth upon thee: For in so doing thousands shall rise up and call thee blessed, and the Lord thy God shall strengthen thee in all the work of thy hand.

5 Honour thy father and thy mother: Give heed to their commandments, obey their laws, and depart not from their precepts: Reverence their age, and seek unto their house all the days of thy life: Exalt not thyself against them, nor withhold to build up their house above thine own: Honour and obey the king and the judges, and the rulers, and all that are set in authority; for they are as fathers among the people: That they may be a fear unto evil doers; and the Priest also, who stands before the Lord, that he may instruct thee: And thy days shall be long upon the land which the Lord thy God giveth thee.

6 Thou shalt not kill: Thou shalt slay no man in malice; neither thy child, nor thy wife, nor thy bondman, nor thy bondwoman, nor thy servant, nor the child of thy servant: Neither shalt thou slay thine enemy, except thou admonish him, and entreat him, and he hear thee not, and God give him

into thy hand: Thou shalt only slay him in lawful war: And if any man trespass against thee, and break through, and do violence, thou shalt not slay him in revenge. If thou overtake him in the trespass, thou mayest resist unto blood; but except thou slay him in the trespass, thou shalt deliver him to the Judge; he shall judge him, and the hand of the officer shall be on him.

7 Thou shalt not commit adultery: Thou shalt not in any wise lie with the wife of thy neighbor; and if she seduce thee, thou shalt resist her; that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbor, and that thou cause no violence in the land. Thou shalt not lie with the wife of the stranger; neither shalt thou lie with the wife of thine enemy; lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be strangers to the covenant of God, and the whole land be corrupt, and thine offspring be destroyed with the wicked.

8 Thou shalt not steal: Thou shalt not trespass upon anything that is thy neighbor's, to take it from him, nor to destroy it: Neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy his substance, nor to take it from him; for to thee he looketh for justice, and a shield round about all that he hath; and the fear of the Lord thy God is upon him also, and to his righteousness he also seeketh: Neither shalt thou overreach him by cunning, nor by stratagem, to take his substance from thy neighbor, nor the stranger within thy gates. Remember that ye were strangers, and were oppressed, and oppress not the stranger, lest his cry ascend to God against you.

9 Thou shalt not bear false witness: Thou shalt not speak falsely before the king, nor before the judge, nor in the assembly of the princes, nor in the presence of the ruler, nor unto the minister of the Law, nor among the multitude; nor

## THE DECALOGUE

in the ear of thy friend, nor to thy wife, nor thy child, nor thy servant: Neither shalt thou withhold the truth from the king, nor the judge, nor him that is set in authority: For thus shall righteousness be established in all thy borders.

10 Thou shalt not covet thy neighbor's inheritance: Thou shalt not covet thy neighbor's house, nor his bondman, nor his bondwoman, nor his manservant, nor his woman servant, nor his horse, nor his carriage, nor the instruments of his labor, nor the produce of his land, nor the things that he has made, nor the treasures that he has in store, nor anything that is thy neighbor's: Thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence: Neither shalt thou covet that which belongeth to the stranger that dwelleth within thy gates; but thou shalt improve thine own, and thy desire shall be unto it; lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to God against thee.

**NOTE** - *These commandments were translated by the Prophet James from the plates which Laban had in Jerusalem in the time of Zedekiah, the king of Judah, and are the substance of the two tablets written by the finger of God, in the days of Moses. The exact words of the tablets were never written on any book, except that kept in the most holy place, the sanctuary of sanctuaries. But the substance was carefully written out by the inspired prophets, and the paraphrases so prepared, all transcribers of repute made their copies conform to. Subsequent to the Babylonian captivity, the Jews were destitute of the divine tablets and the true copy of the law which belonged to the sanctuary. In place of it, they had only the copies used by the prophets. These have been long since lost. All copies of the Hebrew scriptures formerly used among the Jews of Europe and western Asia were transcripts from a copy of Aaron Ben Asher, who flourished in the 11th century. Even this is gone, and now the best editions of the Hebrew Bible are made to conform to the earliest printed editions. Among those, that of Abraham Ben Chyam, printed at Soncino, a small town in Italy, in 1848,*

*is preferred. It is the first edition of the entire Hebrew Bible ever printed, and but nine copies of it are known to exist on the earth.*

*It will not therefore be wondered at if these commandments have not come to us uncorrupted. Christ mentions as one of them and second in its value, "thou shalt love thy neighbor as thyself" (Mark 12:31). Yet this is not contained within the rest in Exodus 20 and Deuteronomy 5. There are but nine commandments in the Mosaic code, as are common Bibles now read. How just in God, how necessary to us, the preservation of the plates of Laban, and their translation by an inspired prophet into our language.*

## Chapter 2

### *The True God*

1 The God<sup>a</sup> of Abraham, the God of Isaac, and the God of Jacob is our God; this is His name forever, and this is His memorial unto all generations. He created<sup>b</sup> the heavens and the earth, and all things that are in them are the workmanship of His hands. He created<sup>c</sup> man in his own image, that he might have dominion over the earth, and over the beasts of the field, and over the fowls of the air, and over the fishes of the sea.

2 Man, being in the likeness of God's person, they all recognize him as their Lord, and fear Him as a God. And notwithstanding his degeneracy, he has retained so much of the divine likeness; that beasts, birds, and fishes, fear him, and his power is over them as a mighty one. It is diminished as he has departed from the likeness and perfections of his Creator: And that spirit of rebellion, which man has received so redundantly, he has communicated to them also, that they

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<sup>1a</sup> Ex. 3:15

<sup>b</sup> Gen. 1; Ex. 20:11, 31:17; Neh. 9:6; Psa. 8:3, 33:6-9, 89:11-12; Isa

44:24, Jer. 10:12

<sup>c</sup> Gen. 1:26-28, 5:1

<sup>2a</sup> Gen. 9:2, Psa. 8:4-8, Jas. 3:7

## THE TRUE GOD

rebel against him, as he rebels against God. Yet the fear<sup>a</sup> of man is on them continually; and his dominion is over them throughout the earth.

3 God conversed<sup>a</sup> with Adam as a familiar friend; and walked<sup>b</sup> with Enoch, who was faithful unto him in the midst of a corrupt race: He communed<sup>c</sup> with Noah, the father of a new world; and covenanted by His own oath, with Abraham the faithful.

4 He commanded<sup>a</sup> a fiery law<sup>b</sup>, with a voice of thunder, in Sinai: The earth quaked at the tread of his foot: The rustling of His garment was as low thunder; and His voice as a mighty thunderbolt: The beaming<sup>c</sup> of His face was as the sun in the morning; and the flash of his eye as the fierce lightning. The nations<sup>d</sup> trembled at his presence; and the tribes said: Not unto us; not unto us, O Lord God, but unto Moses, be thy voice known.

5 For they heard the voice of God, as the voice of a trumpet; and as loud thunder: And they saw the lightning; and the mountain smoking; and they felt the earth tremble; and they fled<sup>a</sup> far away, crying, Not unto us; not unto us: But unto Moses, declare thy Law, O God, and we will obey his voice, and live, for, who shall abide in thy presence?

6 His Word was made known to the Prophets, and His sacraments were established in Israel. Kings ruled in His glorious name; and the nations who forgot Him were destroyed.

7 He hath appointed everlasting life in the Lord Jesus; and given the keys<sup>a</sup> of death and of hell unto Him who alone among mortals, hath kept His glorious word in all things. He

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*3a Gen. 2, 3*

*b Gen. 5:24*

*c Gen 6:14, 21; 7:1, 4; 8:15, 22;  
9:1, 17*

*4a Ex. 29:16-20, Deut. 33:2*

*b Job 37:2-5*

*c Hab. 3:4, 1 Tim. 6:16*

*d Ps. 97:4*

*5a Ex. 20:18-21, Heb. 12:19*

*7a Rev. 1:18*

hath chosen Him the first<sup>b</sup> born among many brethren; for He is the first<sup>c</sup> begotten of the dead, and hath the keys<sup>d</sup> of the resurrection, and of life forevermore.

8 He maketh His<sup>a</sup> Apostles the witnesses of His Law, unto the nations; and of His Gospel unto every kindred, and tongue, and people. His Word is among men; and the revelation of His power, in the midst of the earth.

9 The Lord our God is glorious in His perfections; there is none like Him. The gods of the heathen have no voice; neither do they see, nor understand. The god of Babylon the Great, the Mother of Churches, before whom all her daughters bow down<sup>a</sup>, is naught; He is as wind, and vanity; he can neither be seen nor heard, nor felt; He hath no dwelling place: where shall any abide with him? Passionless, is he; and can neither love the good, nor hate the evil: who shall adore him, or fear him?

10 Without members and parts; he cannot hear, see, feel, smell, or taste. Neither can he speak, nor come unto those that worship him, nor smite the disobedient and rebellious. Handless, footless, mouthless, eyeless, and earless; a shapeless chaos, conceived in the imagination of the vain: Ye shall not fear him, nor bow down unto him, nor adore him.

11 The Lord our God hath an incommunicable name; never polluted by the breath of the ungodly, which none can know, but he who ministereth in His holy sanctuary<sup>a</sup>; by which He revealed himself unto Moses; and in which He establisheth

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*b Rom. 8:29, Col. 1:15-18*

*c Rev. 1, 5*

*d John 11:25-26*

*8a Matt. 28:19-20; Mark 16:16;  
Luke 24:48; Acts 1:8, 10:41-42*

*9a Nicene creed, creed of St.  
Athanadius, Meth. art. of religion,  
sectio i*

*11a Dx. 6:3, and note: Jehovah is*

*not this name, but is only written  
instead of it. For his secret name  
was only written in that copy of  
the law kept in the arch of the  
testimony. It was never spoken out  
of the sanctuary, nor above the  
breat, & only where there were  
three High Priestes after the order of  
Melchizedek*

## THE TRUE GOD

this Law, for an everlasting covenant.

12 God alone hath immortality. Adam, the first of men, the Ancient<sup>a</sup> of Days, the great Prince; Abraham, to whom God gave<sup>b</sup> an everlasting possession; David, whose throne<sup>c</sup> was established as the days of heaven, forever; all died. Enoch, who walked<sup>d</sup> with God, and was not found, because God took him; and Elijah<sup>e</sup>, who ascended to the throne of God, in his own fiery chariot; shall return<sup>f</sup> to the earth to sleep with their fathers. The change which is sealed<sup>g</sup> upon all the sons of Adam, shall come upon the faithful, who stand on the earth, when the Lord<sup>h</sup> Jesus shall be revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the Gospel. And He, the Prince<sup>i</sup> of the Kings of the earth; who in the days to come, shall speak<sup>j</sup> with the voice of a trumpet, and the dead shall hear His voice and live; died<sup>k</sup> once, that He might live forevermore. He praised God, who alone hath immortality<sup>l</sup>, that He would not leave him in the place of the dead: He preached the gospel to the spirits in prison, and obtained<sup>m</sup> the key of life everlasting. But God alone liveth forever: the eternal<sup>n</sup> ages are unto Him as moments to us: infinities, as units to the mathematician. Our<sup>o</sup> God alone hath immortality. Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

13 God alone hath omniscience. He clotheth himself in light as a robe: His ministers, who at midday, are as a flaming fire in the dark night, are blind before him<sup>a</sup>; He apprehendeth the motion of the atom which floateth in the invisible element,

*12a* 1835 DaC 3:28 (DoS  
Appendix 1 3:28, CJCLdS DaC  
107:28, RLDS DaC 104:53-55);  
Dan. 7:9-22  
*b* Gen. 27:8  
*c* Ps. 89:29-36, 2 Sam. 7:16, Isa.  
9:6-7, Jer. 33:20-26, Luke 1:32-33  
*d* Gen. 5:24  
*e* 2 Kings 2:11  
*f* Rev. 6:7-9  
*g* 1 Cor. 15:22, 51-52

*h* 2 Thes. 1:7-8  
*i* Rev. 1:5, 11:15, 17:14, 19:52;  
1 Thes. 4:16  
*j* John 5:25-28, 1 Cor. 15:52. 1  
Thes. 4:16  
*k* Rev. 1:18, Heb. 7:24  
*l* Ps. 16:10, Ac. 2:27  
*m* 1 Pet. 3:19, Luke 23:43  
*n* John 27:2, 11:25-26  
*o* 1 Tim 6:16, Isa. 57:15  
*13a* Ps. 139:11-12, Dan. 2:22, Heb. 4:13

and discerneth the speck in the center of the star, which the light of the sun hath not reached since the day that the sons of God shouted for joy that the earth was created, as a mountain in the eye of mortals. He never sleepeth; His eye closeth not; and there is no darkness before Him. Our God alone hath omniscience. Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

14 God alone hath omnipotence. He looketh upon the nations, and they melt in the fury of his countenance: He frowneth, and the mountains dissolve to smoke; the valleys are consumed in the breath of His nostrils. He spoke, and worlds<sup>b</sup> were created: He thought, and they were lost in space. Earthquakes are but the whisperings of His voice; the rustling of His attire causeth lightning, and thunder; and with the shadow of His garment, He blotteth out the sun. The Prince of the kings of the earth; by<sup>c</sup> whom the world was created; and who liveth and reigneth forever, receiveth<sup>d</sup> power from Him, and rendereth it unto Him. Who shall stand before Him? Our God<sup>e</sup> alone hath omnipotence. Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

15 God alone is omnipresent. His presence filleth the immensity of space as a point. In the midst of the bottomless pit, is He; the pavilion of His feet<sup>a</sup>, is the face of the earth: The stars, are His home: His breath, is fragrant odour to the blessed, in the highest heaven; and it<sup>b</sup> enliveneth the crumbling frame of the dead. The rays of the sun, have not found His bourn; nor the light of the stars, the place He inhabiteth not. His rest outspeedeth the lightning; it leaveth the morning ray behind it; and His speed is more rapid than the thought of angels. Our<sup>c</sup> God alone is omnipresent. Thou shalt love Him with all

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14a Jer. 10:10

b Ps. 33:6-9, Isa. 10:26-28, Jer.  
51:15, 2 Peter 3:5  
c Eph. 3:9, Col 1:16-17, Heb. 1:2  
d Eph. 1:19-22, 1 Cor 15:24, Acts  
17:24-26

e Jer. 32:17, Rom 11:36

15a Acts 17:27-28  
b Ezek. 37:5, 9-10, 14; Ps.  
104:29-30  
c Ps. 1309:7-10

## THE TRUE GOD

thy heart, and with all thy mind, and with all thy strength.

16 God alone is one. There are choirs of angels; hosts of spirits; and multitudes of men: but God hath no fellow. A great king is to Him as the unseen spawn before the monsters of the deep; Methuselah, as the ephemera<sup>a</sup> of a day: the most glorious spirit is bodiless, and a breath. And the Lord Jesus, who created the earth, and redeemed it; whose kingdom filleth the earth, and the heavens; possesseth but a speck, amid the stars he made. He alone<sup>b</sup> is one. Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength. Thou shalt adore Him, and serve Him, and obey Him; and beside Him, thou shalt have no other God: For He alone hath immortality, and omniscience, and omnipotence, and omnipresence. He alone is one, and they who obey His Law<sup>c</sup> shall be like Him.

## Chapter 3

### *Blessing of Infants*

*Compare to 1 Moses 27:20-25, Adam and Eve 10:2-12*

1 When the Lord thy God in multiplying blesseth thee, and giveth thee a child in thine own image; thou shalt bring him before the Lord thy God, in His house, or in the assembly of the Elders; and they shall lay their hands upon him, and bless him. Thou shalt not delay to do it; and though thou be far away, yet shalt thou bring him before he is eight years old: That the blessing of the Lord thy God may be put upon him; and his heart shall seek to the Kingdom of God, and its righteousness: for of such is the Kingdom. If he die, yet shall he live therein

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<sup>a</sup> 16a 2 Pet. 3:8  
<sup>b</sup> 1 Cor. 8:6; Deut. 4:35-39;  
1 Kings 8:60; Isa. 14:5-6, 18-22,

46:9; Mark 7:32  
<sup>c</sup> 1 John 3:2, Phil. 3:21

forever. He shall be thine.

2 And the child of thy servant also, and of thy bondman, shalt thou bring to receive this blessing: And the stranger that dwelleth with thee shall bring his child also, to receive his blessing: For thus shall the power of the Kingdom be a shield unto him, and his heart shall cleave unto its righteousness; that he may be established therein forever.

3 And whosoever shall bring a child to be blessed; whether it be father, or mother; or master, or mistress; the same shall teach the child this Law to keep it. Thus shall ye be honored as fathers and mothers in Israel: But, if ye do it not, and evil befall the child, his blood be upon you.

4 The Apostles, High Priests, and Elders, in their assemblies; and the Priest thereunto appointed in the Temples of God, shall bless with this blessing: for, behold, it is a great sacrament.

**NOTE** – *The blessing of infants is no new sacrament. It was practiced by Jesus Christ during his ministry. Mark 10:13-16, Luke 18:15-17. After the practice of baptizing infants was introduced, in the days of the apostasy of the church, it was confounded with confirmation. But there was a manifest impropriety in confirming unconscientious infants, that the sacrament was necessarily postponed to a later period of life. By this means, the blessing, a sacrament, was quite lost. Yet it is retained among Romanists, the eastern Christians of various sects, and some Protestants, not as a sacrament, but as a nonessential ceremony attending baptism, or sprinkling, which most of them have substituted for baptism.*

# Chapter 4

## Baptism

*Compare to 4 Moses 31:1-4, Judgements of YHVH 12:5-9*

1 Except a man be born of the water, he cannot enter into the Kingdom of God.

2 But no man may have baptism of water, except such as have faith toward God, and come unto him through the ministry he has sent; repenting of evil deeds, and seeking to learn righteousness by the living word: For this is the door of all into the kingdom; from eight years old and upwards; through which if ye enter not, ye shall not see God.

3 For the keys of the ministry of the remission of sins, in the sacrament of baptism, hath the Lord, your God, bestowed upon His Apostles; and through them, upon their fellow laborers, the High Priests, Elders, and Priests; commanding them to preach repentance and remission of sins to all nations throughout the earth.

**NOTE** – *So entirely essential is baptism to salvation that in all ages the servants of God have taught that without it there was no salvation in God's Kingdom. Christ told Nicodemus, "Except a man be born of water and the spirit, he cannot enter into the Kingdom of God" (John 3:5). Peter preaching, said, "Repent and be baptized, every one of you, in the name of Jesus, for the remissions of sins" (Acts 2:38). Ananias said to Paul, "arise and be baptized, every one of you, and wash away thy sins" (Acts 22:16). The essentiality of baptism continued a part of the faith of Christianity in nearly all the world, until very recently. It is now acknowledged by both Romanists and Greeks, and is contained in the liturgy of the Episcopal churches of England and Scotland. Indeed, those churches which deny it have generally lost all form of godliness, as well as the substance, and are certainly little more than voluntary societies of free enquirers, having at*

*best but a floating faith in Christianity.*

*The baptism for the dead, which was practiced in the Apostolic Church (1 Corinthians 15:29), is quite lost among them. The necessity of additional revelation in this age is clearly proved in this very fact. Paul plainly declares the sacrament of baptism for the dead to have been administered in the Corinthian church. Yet nowhere in the Bible is it shown who are the subjects, or who the administrators of the sacrament. Protestants are generally quite ignorant, both as to this and all other sacraments. But the Romanists even acknowledge that the infallibility of their church does not reach to this matter (Millner's End of Religious Controversy, Letter xii., page 91, Dunningan, 1846). Baptism for the dead has been practised among us for several years, by a gracious dispensation of God. It is now performed only at vori. The following chapter contains the dispensation and law by which alone we practice it, and was given by revelation, August 9<sup>th</sup>, 1849.*

## **Chapter 5**

### *Baptism for the Dead*

*A revelation from Jesus Christ,  
given to James J. Strang, Aug. 9, 1849*

1 A revelation from Jesus Christ, according to the power which God appointed unto him; and he sent Elijah the prophet unto his servant James, to make it known unto him, and to command him to cause the living and the dead to hear the Word, and to give him power to turn the hearts of the fathers to their children, and the hearts of the children to their fathers: Hearken unto me, all ye ends of the earth, saith the Lord God, and give ear and hear, ye depths of the pit, and ye shall live; for I have committed the gospel of the resurrection

## BAPTISM FOR THE DEAD

and of everlasting life to my servants who hold the keys of the dispensation of the last times; therefore, hearken unto them and obey them, ye that live; that you may obtain honor, and glory, and power, and everlasting life.

2 Behold, I have tried my Saints with a great trial, and some have been found faithful; for they have not denied my name, but have remembered my word, and kept my commandments. And because my servants have put away contentions from among them, and have united with one heart and one mind to do the work which I have committed unto them, and with their whole hearts have drawn near unto me to serve me; therefore I appoint unto the Saints that there shall be baptisms for the dead at Voree, during their poverty, and until a sufficient time to build a temple unto my name, as I have commanded them.

3 And I sanctify White River unto them, and make it holy for this ordinance, even from the bathing pool unto the water wheel.

4 And I command you, ye Saints, saith the Lord, that a record shall be kept among you of all baptisms for the dead; and witnesses shall record their testimonies of all your administrations therein.

5 And the recorder shall be present, and shall be an eye witness of your baptisms; and shall hear with his ears, that he may testify of a truth; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; and whatsoever you loose on earth, may be loosed in heaven. And if more than one recorder be necessary, yet there shall be but one record, to which all the recorders shall bring their testimonies to be recorded.

6 And whosoever acts as recorder, shall be called and ordained to that authority, that what he records may be valid, and may be recorded in the archives of heaven. And let all your records be had in order, that they may be put in the archives

of my holy temple, saith the Lord, to be had in remembrance from generation to generation. And no one shall administer baptism for the dead, but he who is appointed thereunto; and all who are called, shall be anointed and ordained to this calling.

7 And these shall be baptized for the dead: all the faithful Saints who keep and abide in the Order of Enoch; all who have paid tithing according to my law, for the building of a house unto my name in Voree, and for the upbuilding of my Church; all who from this time forward will and do come up and do these things, striving faithfully to redeem the time, that a house may be speedily built unto my name, wherein I may reveal mysteries, and institute among the Saints the ordinances for the endowment of Zion and all her municipals; and all who, standing in the Priesthood, have labored faithfully in their several ministries from the time the commandment went forth to build a house unto my name in Voree.

8 And for these shall ye be baptized: every Saint according to his right, and in his order, shall be baptized for any deceased husband, wife, posterity, or progenitor, to the third and fourth generation; any brother, or sister, whom he in faith believes has received the gospel in the spirit. Every Saint shall be baptized for any relative unto the third and fourth generation: For any person betrothed to him in marriage; for any foster father, mother, brother, sister, or child, who shall be signified to him by tongue, or dream, or vision, or spirit ministering in fire, or angel, or voice from God. And if I will that any of my faithful servants of the Aaronic Priesthood be baptized for any other, I will send my angels to signify it unto them: But unto my servants of the Melchizedek Priesthood will I speak by mine own voice, or minister in fire.

9 And, behold, every Apostle shall be baptized for whosoever shall be committed to them for redemption from death, by my word, saith the Lord, as I reveal my will severally

## BAPTISM FOR THE DEAD

unto them, that they may be saviors of the dead, and may get honor, and glory, and majesty, and dominion unto themselves forevermore; and by their voices will I appoint redemption, and honor, and glory unto whomsoever I will.

10 Behold, my servants Joseph, and Hyrum, and David, and Moses, and many of their fellow laborers in this dispensation, who have gone with them to the pit to preach redemption to the prisoners have prevailed; and waiting hosts cry unto you that live, continually, saying: How long do ye forget our prison house of darkness, and regard not us who perish continually? Therefore, I have remembered the little flock who have not denied my name, to make them great in my everlasting kingdom, and to give dominion over the dead unto them, saith the Lord.

11 And now, let all who are scattered abroad, and all who have robbed me through covetousness, and in tithes and offerings, and all who have neglected to administer in the gospel as I have called them: Come, and from this time forward, assist my servants who are building a house unto my name, and who are proclaiming my word unto the nations, that they may enjoy this blessing with them; for only they who labor shall receive the reward, and those who labor to build my house, and to proclaim my Word, and to establish my kingdom, will I make saviors; and upon mount Zion shall they stand with crowns on their heads.

**NOTE** – *Baptism for the dead, unlike the other sacraments, seems to have been unknown to the patriarchs. But they lived in faith of it (Isaiah 14:9, 15; Ezekiel 31:14-17, 32:18, 21-27, 29-32), knew what God had appointed to the wicked. Ezekiel testifies that after they are dead they shall be visited and comforted (Ezekiel 32:31). After Christ introduced a dispensation of the gospel to them (1 Peter 3:18-20, 4:6), his church practiced baptism for the dead (1 Corinthians 15:29).*

## Chapter 6

### *Confirmation*

*See Wars of YHVH 22:17-22, Judgements of YHVH 12:29-35*

1 Except a man be born of the Spirit, he cannot enter into the Kingdom of God.

2 Whosoever shall be baptized for the remission of sins, upon him shall the Apostles, High Priests, or Elders, lay their hands, and confirm him in the Kingdom, and give unto him, by their hands, a gift of the Holy Spirit, according as the Spirit will.

3 And the Spirit thus given shall inspire him with faith, intelligence, and understanding; and if he cherish it, then shall it guide and establish him in all righteousness.

4 For when they lay their hands upon him, the Spirit, like an invigorating breeze, shall come upon him and cover him; and it shall inspire him with a new power, according to the gifts of the Spirit; and as it passeth off and leaveth him, his gift shall continue, and he shall walk in newness of life.

## Chapter 7

### *Eucharist*

*Compare to The Life of Adam & Eve 12:8-22*

1 In your feasts of love, in your solemn assemblies, in your humiliation, and in your sorrow, ye shall separate of the juice of fruit, and of the bread of grain, a portion to be consecrated unto God, that it be the body and blood of the one great sacrifice of propitiation for the sins of the world: And

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they who are washed of their sins, and have a pure conscience before God, shall eat and drink thereof at the hands of the Apostles and High Priests, who shall consecrate it, and the Priests and Elders, who shall minister it, that, partaking of the sacrifice, they may lay hold on eternal life.

2 For this is the one great sacrifice, which except ye eat of it, there is no life in you. And beware how ye eat of this sacrifice: for in the spirit in which ye eat and drink, shall ye be confirmed and strengthened. And if ye eat and drink in a pure conscience, not having offended against God nor man, and all your former sins blotted out of the Book of Remembrance; ye shall be established in righteousness, and grow up into everlasting life. But, if ye eat and drink in your sins, ye eat and drink condemnation, confirming yourselves in your iniquities.

3 Therefore, when ye come to the table of the Lord your God, to eat of this sacrifice, ye shall examine yourselves, whether you have done injustice to man, or iniquity against God, that ye may humble yourselves before God, and make restitution to man; and may come with clean hands, and a pure heart, to this most holy sacrament.

## Chapter 8

### *Marriage*

*See 4 Moses 44:15-16; 5 Moses 25:1-3*

1 When thou takest a wife, thou shalt take such a one as thou lovest, and who loveth thee, and whom thou mayest lawfully marry: and thou shalt go before an Apostle, a High Priest, or the Chief of the Elders where thou dwellest, or the Priest who administereth in the Temple or the Synagogue; and

by him shall ye be joined in marriage, that she may be thine in life, thine in the resurrection, and thine in life everlasting; and that the children which she beareth thee, may be with thee in the everlasting Kingdom.

2 And he who joineth you in marriage, shall unite her unto thee by an indissoluble bond; and shall give thee grace to love her, and cherish her, and protect her; and grace unto her to love thee, and nourish thee, and honor thee.

## Chapter 9

### *Healing*

*Compare to 4 Moses 34:1-14*

1 If Satan afflict thee that thou be sick, thou shalt send for the Elders, and they shall anoint thee with oil, and pray for thee, and rebuke the power of the adversary, and bless thee that thou recover of the disease.

2 But if thy sickness continue, and God deliver not thee therefrom, thou shalt confess thy sins to them, and they shall forgive thee; and thou shalt come to the assembly of those who have washed their robes, and made them white in the blood of the Lamb.

3 If an evil spirit enter into any of thine, and torment him, or lead him about, thou shalt send for the Elders or High Priests; and they shall put their hands upon him, and look upon him, and rebuke the evil spirit, and cast him out.

## Chapter 10

### *Absolution*

*See 5 Moses 24:25-30*

1 If thou sin a sin against God, or do an evil thing unto man, thou shalt go unto him who is God's Shepherd, wheresoever thou art, and between him and thee alone shalt confess unto him, and shalt keep nothing back; and he shall lay upon thee restitution, and penance, and shall judge thee in righteousness; and what he judgeth, that shalt thou do, according to all the words of the Law of the Lord thy God, and he shall forgive thee thy sin, according as God hath spoken.

2 And thou shalt in all things make restitution, as he judgeth thee; and if he require thee to confess unto the judge who sitteth in judgment, or to any who is placed in authority, or to him thou hast injured, thou shalt do it; and otherwise thy sin remaineth upon thee.

## Chapter 11

### *Ordination*

*See Wars of YHVH 21:11-19*

1 Thou shalt not take upon thyself the honour of the Priesthood; neither shalt thou confer this honour on any but him whom the Lord thy God shall call. For no man shall administer in the name of God, but he that is called by the revelation of God's will, and set apart by the hands of those upon whom the authority of His name is sealed.

2 Whosoever is called by the voice of God to the royal authority, shall be anointed and ordained by the hands of those who stand in royal authority above him: But he that is first, by

the angels of God; that he may have all the gifts; even wisdom, knowledge, faith, revelation, prophecy; and whatsoever gift is good for the Chief Shepherd of the flock of God: That he may be able to rule in righteousness: and they for their several callings, among God's flock.

3 And whosoever is called to administer at the altar, and in sacraments and ceremonies, shall be consecrated and set apart by the hands of those in like authority, according to the calling of God, for his ministry.

4 And whosoever consecrates another to the Priesthood of God, and the authority of His name, shall, with his hands upon his head, by his voice declare and seal upon him the name and authority of God; even that Priesthood unto which he consecrateth him.

## Chapter 12

### *Adoption*

*See 5 Moses 25:13-16*

1 If thou wilt in any wise adopt a child to be thine own, and to be heir to thee, thou shalt take him whom thou lovest, and whom thou mayest lawfully take; and thou shalt go before an Apostle, a High Priest, or the Chief of the Elders where thou dwellest, or the Priest who administers in the Temple or the Synagogue; and thou shalt take the child upon thy knee, and clasp him in thine arms, and shalt protest that thou lovest him as thine own flesh; and he shall seal him unto thee in the name of thy God: and shall sprinkle water upon him, and consecrate him thy flesh: and shall bless thee, and bless him in thy house; and he shall be thine forever. God shall give thee grace to be a father unto him, and grace unto him to honour thee.

## ADOPTION

2 And if thou hast a child who was not born in wedlock, and wilt assure him unto thee, thou shalt in like manner bring him, and protest he is thine, and he shall be sealed unto thee, that he be thine forever.

## Chapter 13

### *Calling of a King*

*The first six sections were written by the prophet James, by inspiration of God, and the nine following sections are the words of the angel of God when he conferred upon James J. Strang the prophetic authority, and made him the shield shepherd of the flock of God on earth.*

1 The Lord your God hath made the earth and established it, and unto Him the dominion thereof belongeth. He created man and gave him dominion over it. The nations are the workmanship of His hands; and He hath the right to rule.

2 He appointed kings, and rulers, and judges; but man rebelled against them. He made laws, but man broke them, and trampled on them, and forgot them.

3 Unto Noah gave He dominion over the earth: and to Shem after him; but the people rebelled against him and established their own ways; and those that oppressed them were their kings and ruled over them in unrighteousness.

4 Moses was king in Israel; but the people kept not the Law of God; and, rebelling, set up a false god, and worshiped it. When God would make them kings to rule the earth, they despised His majesty, and went after other gods.

5 Men have everywhere rebelled against God: nevertheless, the earth is His, and the fulness thereof. the dominion of it belongeth to Him, and He conferreth it upon whomsoever He will.

6 He hath chosen His servant James to be king: He hath made him His Apostle to all nations: He hath established him a Prophet, above the kings of the earth; and appointed him king in Zion: by His own voice did He call him, and He sent His Angels unto him to ordain him.

7 And the Angel of the Lord stretched forth his hand unto him, and touched his head, and put oil upon him, and said: Grace is poured upon thy lips, and God blesseth thee with the greatness of the everlasting Priesthood. He putteth might, and glory, and majesty upon thee; and in meekness, and truth, and righteousness, will he prosper thee.

8 Thou shalt save His people from their enemies, when there is no arm to deliver; and shalt bring salvation, when destruction walketh in the house of thy God. Thou hast loved righteousness, and hated iniquity: therefore thy God hath anointed thee with oil, and set thee above all thy fellows.

9 Thy words shall be like sharp arrows in the heart of the wicked. Thou shalt rebuke those who pervert the word of thy God. Thou shalt preach righteousness and the sublime mysteries in the ears of many people; and shall bring the gospel to many who have not known it, and to the nations afar off.

10 Thou shalt drive backward and put to shame those that do evil; and the workers of iniquity shall fall. They shall be cast down, and shall not be able to rise. With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

11 Keep the Law of the Lord thy God in thy heart; and none of thy steps shall slide. With thee is the fountain of truth: in thy light shall the people of thy God see; for thou shalt speak his words unto them, and from thy lips shall they receive it.

12 The blessing of their God shalt thou put upon them, and His curse upon evil doers, if, after being oft rebuked, they repent not: And before my people shalt thou go, to lead them into my ways; for unto thee has the Lord thy God given salvation.

## CALLING OF A KING

13 In righteousness shalt thou rule: thou shalt redeem the poor and the needy from suffering and violence; and to thee God giveth judgment for them. Thou shalt deliver the prey from the spoiler; for God, thy God, hath put them in thy hand.

14 And in weakness will He make thee strong; thou shalt rule among His people. Thou shalt break in pieces the rod of the oppressor, and the yoke of the unjust ruler; they shall flee away, but the way of peace shall they not find.

15 While the day of the wicked abideth, shalt thou prepare a refuge for the oppressed, and for the poor and needy. Unto thee shall they come, and their brethren who are scattered shall come with them; and the destruction of the ungodly shall quickly follow; for it already worketh; go thy way, and be strong.

## Chapter 14

### *Duty of the King*

*See 5 Moses 16:5-18, Judgements of YHVH 2:17-24*

1 The king, when he sitteth upon the throne of his kingdom and ruleth, shall write for him a copy of the Book of the Law, according to that which is before the Lord continually; and it shall be with him, and he shall read therein all the days of his life; that the fear of the Lord his God be continually before him, and that he remember the Law, and forget not to administer justice and judgment throughout the earth; and that he turn not aside from the Commandment one way or the other; to the end that he prolong his days in the Kingdom, and of his children among the faithful.

2 He shall execute judgment among the people, and over the princes and rulers, and over all that sit in judgment: He

shall deliver the poor, the needy, and the oppressed: And if their cry be faint, yet shall he hear; he shall be a father to the fatherless, and a husband to the widow, and a guardian to him who hath no protector.

3 He shall overthrow the rebellious, destroy traitors, and punish those that do wickedly. The haughty shall he make low, and the oppressor shall he tread down: those that exalt themselves, shall he abase.

4 The power of the Lord God, He giveth to him, to rule the nations, and to execute judgments among the children of men: He shall declare the Laws and Commandments; exercise his dominion; and cast a shield round about the children of his people; that his dominion be not taken from him forever.

## **Chapter 15**

### *Abstinence of the King*

*See 5 Moses 16:19-24*

1 He shall not multiply to himself horses: he shall not multiply to himself carriages: He shall not multiply to himself ships: He shall not multiply to himself armor: He shall have all these to defend his people, and the children of his people, but not to oppress them.

2 He shall not multiply to himself wives; lest he forget the Law, and avenge not his people: and lest his heart turn from them to strange women.

3 He shall not multiply to himself servants of the children of his people; lest his yoke be oppressive.

4 He shall not multiply to himself silver and gold; lest he be proud, and turn away from this Law, and do it not.

## ABSTINENCE OF THE KING

5 Neither shall he lead his people to strange places to dwell therein, which the Lord thy God hath not appointed for their dwelling; lest they depart from the Law, and despise it.

6 He shall not make other Laws, despising this; but all his Laws and Commandments shall be according to the Law of the Lord thy God, to establish it. For the Lord thy God shall speak; he shall decree, and he shall alter it as seemeth good unto him, and none shall hinder.

## Chapter 16

### *Viceroy*s

*See Judgements of YHVH 2:25-32*

1 The king, when he committeth the administration of his kingdom to another; or when he appointeth another to rule a portion in his name, may make him a viceroy, and confer upon him kingly dignity.

2 The viceroy shall keep the king's commandment, and shall not depart from it; he shall not exalt himself against the king: He shall keep none of his doings from the king; and he shall be faithful unto him, and to his house, in all things.

3 The viceroy shall make no laws: he shall govern according to the law of the king, and the Law of God: If he deviseth a new law, yet shall he not proclaim it, but by the king's commandment.

4 He shall not do that which is forbidden to the king; but he shall exercise prerogative by the king's commission, in whatsoever part of his dominion he shall appoint him: He shall not despise the king's commandment, nor do that which he disalloweth; lest he be a usurper, and be removed from his place.

# Chapter 17

## *King's Council*

*See 5 Moses 16:25-33*

1 The king shall be aided by a Council, to consist of wise men, chosen from among his people, learned in the Law of the Lord, and faithful unto the king; who shall assemble before him in council, as often as he shall require, to give him advice in whatsoever matter he shall ask them.

2 The king may apportion the administration of the laws, and of the affairs of his kingdom among them, giving to each his appropriate department, as the king shall command.

3 The members of the king's council shall dwell near the king; they shall attend him on his journeyings, if he require it: They shall each give him information, reason, counsel and advice, of whatsoever matter he shall require, and shall keep nothing back.

4 Each member of the Council shall keep the charge of the king, which he committeth to him, in his several department; shall be a faithful steward of the king's substance, in his hands: and shall render the same, with a just account of his stewardship, as often as the king requires.

5 The counselors of the king shall be chosen by him as seemeth him good, being just men, learned in the Law, not proud, nor haughty; not given to much babbling; and they shall keep the king's secret all the days of their lives.

6 If they serve the king well, he shall reward them as just and faithful stewards; if they are unfaithful, he shall frown upon them: But he may choose new counselors, when it seemeth him good.

# Chapter 18

## *King's Court*

*See 5 Moses 16:34-43, Judgements of YHVH 3:1-17*

1 The king shall appoint wise men, learned in the Law of God, lovers of righteousness, not fearing the rich, nor despising the poor, to be judges; who shall sit before him continually, to judge all great causes. They shall sit upon the king's judgment seat, at his gate: The ear of the judges shall never be closed, that they cannot hear: This is the King's Court.

2 The king shall appoint twelve judges to this court, if so many are needed; all of them High Priests unto the Most High God; for the judging of all great matters; but all the smaller matters may be judged by other judges, as the king shall appoint, that these may judge the larger causes continually, and that they judge upon the judgment of other judges.

3 And the king shall order and determine what causes shall come before the King's Court, upon his judgment seat to be judged, and what causes shall be judged before the other judgment seats.

4 And the judges shall hear and judge, and determine speedily: they shall not delay: And they shall judge righteous judgment, and shall not take reward, and do injustice.

5 And if they judge unrighteously, or refuse judgment to the just, or despise the Law, or take reward for judgment, the king shall remove them. When they have served faithfully, he shall relieve them in their age and infirmity.

6 The Deacons shall bring the disobedient, the stiffnecked, the peace breakers, and all who have done great wickedness, before the Judges, and shall execute their judgment on all who withstand it, and obey not.

7 The Deacons shall execute all the orders of the Court, and shall be a fear unto the disorderly, and all revilers. They

shall do whatsoever the judges command.

8 The Chief Deacon shall be the steward of the king's substance, which he committeth to the judges, and shall render a just account of his stewardship to the king.

## **Chapter 19**

### *City Court*

*See Judgements of YHVH 3:18-23*

1 The king shall appoint judges in all the cities, three to a city, and more if the business of judgment require it: All of them Elders of the people; Priests of God; who shall sit upon the judgment seat of the city, and judge all the causes which shall come before them; even all such as the king shall appoint unto them to judge.

2 They shall sit in judgment, on the judgment seat in the Synagogue of their city, every Sabbath day, to do justice unto all men; and shall render speedy judgment upon all who have violated the laws.

3 The Deacons shall execute their judgment upon all who obey not, and shall bring before them the peace breakers, and all who do violence.

4 The Chief Deacon of the city shall be Steward of the king's substance, which he committeth to the judges, and shall render a just account. He shall also be the principal Minister of the Court.

# Chapter 20

## *Twelve Apostles*

*See Wars of YHVH 19:17-27*

1 When the Lord, your God, shall send the Gospel to the nations, He shall call and choose twelve Apostles, to be the witnesses of His name and Kingdom, unto every nation, kindred, tongue, and people.

2 He shall appoint them Shepherds of the flock; under the direction of the Chief Shepherd: He shall make them Princes in His Kingdom: He shall appoint them to declare his Law unto all nations; and to execute it among the Saints who are scattered abroad.

3 The Apostles, everyone, shall have jurisdiction of the Churches beyond the kingdom, by appointment of the Chief Shepherd: They shall exercise royal authority in the kingdom, by the king's commandment.

4 Let them bear a faithful testimony to the nations: let them not shun to declare the whole counsel of God; and He shall give them rest from their labors; they shall be princes forever.

5 One among them shall be Chief: to him shall they all give heed, as to a king among princes: Yet shall the Chief Shepherd be king over them all: They shall not rebel against his commandment; and they shall be princes in his kingdom forever.

# Chapter 21

## *Seventies*

*See Wars of YHVH 19:28-34*

1 The twelve Apostles shall select seventy Elders, chosen men, faithful in the ministry of the Word, to preach the Gospel, under their direction, unto all people.

2 One of the Seventy shall they appoint Chief: he shall be first in their assembly, and shall set them in order.

3 Other Seventies may the Apostles choose, until there shall be seven Seventies; and one shall be appointed Chief of each Seventy, to set his fellows in order, and to be first in their assembly.

4 The Seventies shall labor in the ministry of the word, and of sacraments and ordinances, one-fourth of their time; and continually, if their households do not lack bread and raiment.

5 They shall have jurisdiction by appointment of the Apostles; and shall be Chief in the Churches they build up.

6 When they have labored faithfully, they shall have rest, and a goodly inheritance among the just; but if they come short in the ministry whereunto they are called, their power shall be taken from them.

7 The Chief of the Apostles shall be the prince and Grand Master of the Seventies: unto him shall they all give heed.

## Chapter 22

### *Elders*

*See Wars of YHVH 21:4-10*

1 The wise men in every city, who love righteousness, and hate iniquity; who seek unto the Law of God and its justice; who obey the king, and honor all who are placed in authority, shall be ordained Elders.

2 These shall be Judges and Rulers, and shall govern and instruct in their several callings, as they shall be appointed: they are the leaders of the people.

3 The Elders shall read this Law all the days of their lives, that they may instruct the people therein, to keep it; and that they may be able to serve the king as governors, and rulers, and judges, and commissioners, and masters of the king's business, in the several offices to which he shall appoint them.

4 When they go beyond the kingdom to minister in word, and sacraments, and ordinances, the Apostles shall rule over them.

5 But they shall give heed to the Chief among them in their several cities, and one of the king's counselors shall be the Grand Master of them all.

6 The Elders shall instruct the people in the Law and the Gospel on the Sabbath day, and in their assemblies: They shall visit the sick, the poor, and the needy: they shall comfort mourners, and all who are distressed, and counsel those who know not right.

## Chapter 23

### *Priests*

*See Wars of YHVH 20:1-9*

1 Faithful servants of God; godly in their walk and conversation; not given to strong drink, nor lust, nor lasciviousness; shall be ordained Priests, in all the cities, and in every town and village which hath a Synagogue.

2 They shall be Keepers and Ministers of the Temples and Synagogues, and shall be Ministers and Singers, and shall serve in all callings in the worship of God; and in all the ceremonies which shall be appointed for worship and adoration.

3 The Priests shall also assist the Elders in the work of preaching and shall visit from house to house to teach godliness among the people, and shall baptize for the remission of sins.

4 Whenever the Lord your God shall command you to build a Temple unto Him, that He may come and dwell in the midst of you, then will He establish a peculiar Priesthood, to administer the ordinances of that Temple.

5 One of the Priests in every Temple shall be Chief, and to him all shall give heed. But in every Synagogue the Priests shall give heed to the Chief of the Elders.

6 One of the king's counselors shall be Grand Master of all the Priests.

7 Godly women shall be Singers and Musicians, and assistants in the ceremonies, but they shall not kill sacrifices.

# Chapter 24

## *Teachers*

*Compare to Wars of YHVH 20:10-13*

1 In every city, town, and village, ye shall ordain Teachers, men and women who are apt to teach, learned in letters, and in every science, and every manner of wisdom and knowledge; that they may instruct you and your children, and that you may attain to all wisdom and all knowledge.

2 In every Synagogue shall Teachers be appointed to instruct the people on the Sabbath day in the ways of the Lord, and in the words of this Law. The children of the rich and the poor, shall come together to learn of them, without price. One of the king's counselors shall be the Grand Master of all the Teachers: He shall be Chief in their assemblies, and shall set them in order; to him shall they all give heed.

4 The Teachers of eminence shall be set apart as Doctors: But if any have attained to very great eminence, they shall be Rabbis, and the most eminent of all shall be Rabbonis.

5 Ye shall establish schools in all your cities, towns and villages; To every one shall a Teacher be appointed; but to the large schools many, that they may be able to faithfully instruct all who come unto them.

6 In every city shall ye establish an Academy: a learned Doctor shall be the Chief Teacher therein.

7 In every city shall a College be established: a learned Rabbi shall be Chief Teacher, and he shall have Doctors for his assistants.

8 If the city be very large, then may you establish other Colleges; and in all the cities, and large towns may you establish other Academies; and the Chief Teacher where there are several Academies, shall be a Rabbi; and where there are several Colleges, shall be a Rabboni.

## Chapter 25

### *Deacons*

*Compare to Wars of YHVH 20:14-15,  
Judgements of YHVH 3:12-17, 24*

1 In every city shall ye ordain Deacons; lovers of the Law; men of stout heart, strong arm, and swift foot: Men who neither despise the poor, nor fear the rich; kind, persevering, and just; seeking unto the Kingdom of God and its righteousness.

2 The Deacons shall be ministers unto the king, the judges, and the Elders, to execute their commandments, both in judgment and mercy: they shall be merciful and just.

3 The Deacons shall be Stewards and keepers of the king's prisons: and stewards of the king's courts.

4 In the cities, and towns, and prisons, shall Chiefs be appointed over them: but one of the king's counselors shall be their Grand Master.

**NOTE** – *There is only a quorum of deacons to every city, including the towns and villages nearby. But wherever there is a prison, a court, or any institution requiring several deacons, one may be their chief, and other officers, as good order requires.*

## Chapter 26

### *Law of Inheritances*

*A revelation from God, given to James J. Strang, July 8,  
1850; compare to Judgements of YHVH 1:4-7 & 8-18*

1 I have appointed the Islands of the Great Lakes for

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the gathering of the Saints, saith the Lord God. I have given the Islands to them for their inheritance; even all that man walketh not unto from the main.

2 And I have appointed my servant James the anointed Shepherd of my flock, to apportion unto every one his portion, for a perpetual inheritance.

3 Let him, therefore, appoint unto everyone his inheritance, sufficient for him, and for his children: And to the princes their portions, that they have an abundance for their servants, and their households; lest they be tempted to take reward for judgment, or feed not the poor for lack of bread, or deliver not the oppressed for the weakness of their arm.

*The above three articles are a revelation given July 8th, 1850, during the sitting of the General Assembly. In the "Book of the Law," given to Israel in former days, was a similar revelation concerning the land of Canaan.*

4 Ye shall not sell your inheritances: nor shall ye deliver them to the hands of strangers, to possess them. Ye shall in no wise grant them to others: for they are the dwelling of your wives, the food and raiment of your servants, and the home of your children.

5 If ye sell your inheritances, and take a price for them, yet shall not the purchaser possess them; they shall not be his forever. And though you thrust him not out, yet shall your wives, your servants, and your children return to them, and none shall hinder.

6 And a book of inheritances shall your king keep, and your rulers also shall keep them, that every man may read therein, and trespass not upon his neighbor.

7 Ye shall set up landmarks to your possessions, and no man shall move them. If ye set not up landmarks, or neglect to keep them up that they go to decay, and are lost, and one trespass unwittingly, ye shall not punish him. He shall pay for

what he hath gotten, or he who hath suffered the trespass shall pay him for his labor, and take his own, if he will.

8 If strangers or enemies set up landmarks against you, ye shall destroy them: they shall not remain.

## **Chapter 27**

### *Descent of Inheritances*

*See 5 Moses 26:9-28*

1 If a man die leaving sons, his inheritance shall belong to them, and it may be parted among them. And to the firstborn, or he that is worthy to be so reckoned, shall be given a double portion, that he may keep up the dignity of his father's house.

2 The sons which he hath adopted shall be reckoned with the sons he hath begotten: they are his. But if any of his sons have received an inheritance already, they shall not receive a portion with their father's children.

3 No man shall receive two inheritances, lest his neighbor have none. But if he receive another, or if he marry an heiress, he shall surely give up the former, that it may be given to him who hath none, or who lacketh a portion.

4 If a man die having no sons, but daughters, the inheritance shall belong to them: The men who shall take them to wife, shall be called after the name of their fathers, every man after the name of his wife's father: otherwise he shall not possess the inheritance. Thus shall the house and the name of him be kept up, who hath no son.

5 But if he have neither sons nor daughters, and he be found a righteous man, then may the king appoint his nearest kinsman who is found worthy, and is not the firstborn of his

## DESCENT OF INHERITANCES

father, his heir; and he who is thus appointed shall be called after the name of him who had no child, thus shall his name and his house be kept up. Otherwise shall the king give his inheritance to him who is needy.

6 If a man desert his inheritance for a long time, that it be left to decay and waste, or become wild, that the portion of the house of the Lord, and the treasury of the king fail, then shall the king's servants possess it. And the king may take it to himself or grant it to another who needeth it.

7 If the sons of him who has left his inheritance return, the king's servants shall render it to them. But if the king has taken it to himself, or granted it to another, then shall the king give them another inheritance.

8 If any man will leave his inheritance to seek a place in another land which the Lord, your God, giveth you, then shall he render his inheritance to the king, who shall appoint him another, that his children may possess it instead of the former, and his house and his name be not lost among the Saints.

9 If the king seek men to go up to a new land to possess it by the Command of the Lord your God, then shall the sons among many brethren go up and establish their houses,

9 And their names shall be named upon their inheritances, that they may be kept up forever, and they shall not inherit with their brethren of the possessions of their father.

10 Thus shall every man have an inheritance, or a portion, and they shall not be divided till they are too small for you.

11 If an inheritance has been divided, and one who hath a portion die leaving no child, or render it up to receive another, it shall not be given to a stranger to his house. It shall return to the head of the family to whom the inheritance pertaineth.

12 And if he die leaving no sons, but a daughter, and any of her kinsman who has also a portion of that inheritance take

her to wife, he shall have her portion with her.

## Chapter 28

### *Place of Your Dwellings*

*See 5 Moses 17:4-9*

1 Ye shall not scatter abroad, after the manner of other men, nor dwell alone in the fields; ye shall dwell together in cities, in towns, and in villages. Your inheritances shall be appointed to you, both in the places of your dwelling, and in the fields and forests round about.

2 In the fields and forests may you go and dwell, when you labor there, but ye shall return; and your treasures, your granaries, and your storehouses, shall be at the place of your dwellings.

3 And if ye would in any wise go and dwell among strangers to gain power over them, or to get riches, or for any other reason whatsoever, ye shall not go except by permission of your king and of the rulers whom he shall command, lest ye be led away of your own lusts, and be estranged from the Lord, your God, and be cast off forever. Moreover, if ye go without permission, ye shall be spoiled of your goods; and except ye repent and return, ye shall not have a place in the congregation before the Lord.

**NOTE** – *Israel, in all ages, when they have been a people, have been gathered in large communities. While they wandered, they were in tribes and families, consisting of large bodies of men.— Whenever they settled down, it was in cities, towns, and villages. This was their order from the time of Abraham till the taking of Jerusalem by the Romans.*

## PLACE OF YOUR DWELLINGS

*The Hebrews of every lineage, wherever they have been a separate existence, follow this law. The Arabs, descendants of Abraham by Hagar, have never departed from it, and the Tartar tribes, his children from the line of Keturah, keep it till the present time. The American Indians, descended from the patriarch Joseph, keep up the custom in almost every place.*

*In Europe, the same custom prevails in many States and nations. With the German and Slavonian nations, this order is universal. Of the Russian provinces, less is known, but it is thought that the same custom is nearly universal there. It is also found to a great extent in Asia and Africa. It everywhere presents itself as a primal custom, particularly lost in the corruptions of the age.*

*Man was not designed for solitude and loneliness. Neither sound moral sentiment, the pure affections of the heart, or distinguished intelligence and usefulness are likely to grow up in solitude. Men, by living separate from each other, learn to hate.*

*Though there may be frequent disagreements among members of congregated communities, yet on the whole their attachments are necessarily exceedingly strong. Constant association develops the affections of the heart. Ideas are communicated from individual to individual, by which they are made partakers of each other's knowledge. Emulation produces superior excellence. Institutions for public instruction are easily kept up. Public instruction is easily brought within reach of all.*

*In a community thus constituted, no ordinary power can exercise tyranny and oppression. In a rural village, every man must know the rights and possessions of his neighbor. If either is invalidated, all will feel their insecurity, and a burst of indignation from the whole community would nip oppression in the bud.*

*The congregated numbers who cultivate the soil of a considerable district would be able to interpose a strong barrier to the progress of lawless banditti, such as have robbed the Saints, therefore, and to defend themselves against any violence short of open warfare.*

*For the purpose of adding as much as possible to their*

*security, all their dwellings and buildings of every kind, should be erected with reference to joint defense. Every house should be a fortress, and part of a system of fortification.*

## **Chapter 29**

### *Tithing*

*Compare to 5 Moses 18:10-23*

1 Of all the fruit of your fields, and the increase of your flocks, a tenth shall you render to the house of the Lord, your God, and the treasury of the king; that the Priest who administers in holy things, and the servants of the king, who rule in righteousness, may eat bread, and the land yield her increase.

2 If ye do not these things, the Priest shall fail to instruct you and your children: the order of God's house shall be forgotten; and the servants of the king shall forget the Law, and judge for hire, and righteousness shall cease. Then shall wickedness be in the midst of you, and oppression come upon you.

3 Moreover, the king shall send his servants to demand of you, and they shall exact that which ye have withheld, and shall wrest it from you with increase; and if ye resist them, ye shall be spoiled.

4 Of all the spoil which you take from your enemies, a tenth shall ye render to the house of the Lord, your God, and the treasury of the king; That he who administers in holy things may remember you before God, and the king's arm may deliver you.

5 If ye do not this, ye shall not go out with a blessing, and ye shall flee before your enemies, and none shall deliver you.

## TITHING

6 Moreover, the king shall lift his hand against you, and shall buffet you, and from you shall he take the spoil; and if ye remove it from him, he shall spoil you.

7 When you labor not in these things, yet one-tenth of your time shall you consecrate to the Lord, your God, and shall labor for the house of the Lord, your God, and for the treasury of the king, according to your skill, and your cunning, and your art, and you shall not withhold that a place for God to dwell among you may not be wanting, and the work of the king may not fail, and that you may possess abundantly fields, flocks, and habitations.

8 If ye do not these things, ye shall not prosper in the work of your hands, and poverty shall be in your dwellings.

9 Moreover, the king shall take your goods and your substance from you, to recompense what you have defrauded the house of the Lord, and the treasury of the king, with increase. And if ye obstinately defraud in these things, ye shall be beaten with stripes.

10 And whosoever cometh into the kingdom, a tenth of all he possesses shall he give for the establishment of the kingdom, and for its increase, that he may have an everlasting inheritance therein.

11 And until he do this, no inheritance shall be given unto him, and he shall not wax rich in goods.

12 Moreover, the king shall send his servants to take a tenth from him, with increase; and then the king, remembering his children, shall grant an inheritance unto him: but his obstinacy shall surely be remembered.

*It is the King's command that when increase is taken, it should be one-tenth the tithing, and the charges of the officer for collecting the same.*

# Chapter 30

## *Feasts*

*The following verses are a revelation given to James J. Strang in February, 1851. Compare to 4 Moses 8, 5 Moses 29, & Judgements of YHVH 9:20-24*

1 These are the feasts of the Lord; holy convocations, even convocations and feasts unto the Lord your God.

2 Six days shall work be done, but the seventh day is the Sabbath day: Ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings: Ye shall take care that nothing perish, but ye shall not labor for hire nor increase; ye shall have a holy convocation in all your Temples and Synagogues.

3 The day that James, the Prophet of God, was established king, and sat upon his throne, is a notable day; it shall be kept in remembrance forever.

4 As oft as this day returneth shall all the Saints assemble together; it shall be a holy convocation. They shall assemble in their Temples, and in their Synagogues, and in public places, to offer a thankoffering, an offering of praise unto God, because He has given the Kingdom to the Saints.

5 The king shall, therefore, offer a heifer, without blemish; in the presence of the congregation shall he offer it. In the morning shall he offer it, and the same day shall it be eaten: he and his household shall eat of it. Not a bone of it shall be broken: they shall eat it with bread, and seasoned with herbs.

6 After this manner shall all the children of the kingdom sacrifice: every man a heifer, or a lamb, or a dove. Every man a clean beast, or a clean fowl, according to his household.

7 Ye shall take the victim of the sacrifice which ye shall offer, and shall bring it before the Lord in the presence of the congregation, and shall bring it to the Priest, and shall say:

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8 I profess this day unto the Lord God, that I am come into the Kingdom which He promised by the mouth of all the Prophets: praised be his name for his glorious goodness, and his great power.

9 And the Priest shall slay the victim, and thou shalt say: We were a people, few in number; scattered among our enemies: They killed our Prophets, murdered our brethren, robbed us of our possessions, and banished us from among them; but God has made us a Kingdom: and the fear of us is upon those who hate us.

10 When the Gentiles evilly entreated us, and afflicted us, and thrust us out, we cried unto the Lord, God of our fathers; the Lord heard our voice, and looked on our affliction, and sorrow, and homelessness; and he gave us this land for an everlasting possession; and hath made us a kingdom: And now have I brought unto Him this victim for a thankoffering, and a perpetual memorial.

11 And thou shalt eat of the sacrifice: thou and thy household, and thy neighbor; but the stranger, though he dwelleth in thy gates, and in thy house, shall not eat of it. Thou shalt eat it with herbs, and the Priest with thee, in the congregation of the Lord; it is a holy convocation, and a feast unto the Lord: ye shall do no servile labor that day.

12 And when thou hast eaten, thou shalt say unto the Lord, thy God: I have come into the land which thou gavest to thy Saints: I have heard thy Law and have entered into covenant with thee to keep Thy Commandments; and I have eaten of the sacrifice before thee as a witness forever.

13 Look down from thy holy habitation, from heaven, and bless us this day, even all the children of thy Kingdom; and the land which thou hast given us, and establish us forever.

14 When ye are come into the land which the Lord your God giveth unto you, and have gathered the harvest of your

inheritance, ye shall bring a portion of the first fruits of your fields before the Lord your God, for an offering of first fruits.

15 At every Temple where the name of the Lord your God is named, shall the Priest appoint the day of first fruits, according to the days of your principal harvests of food; and by that day shall ye all bring your offering of first fruits unto the Priest, in the Temples and the Synagogues, and ye shall have a holy convocation before the Lord in every place to which ye bring the first fruits.

16 Ye shall lift up unto the Priest who ministereth unto the Lord a portion of first fruits, by the day of the holy convocation of the harvest; in the selfsame day ye shall offer an offering of flesh also; a clean beast, or a clean fowl: it shall be a sacrifice and feast of thanksgiving unto the Lord, for the abundance of the harvest.

17 And ye shall not eat of your harvest, neither bread, nor grain, nor green ears, nor roots, nor germs, till ye have brought your offering of first fruits before the Lord, your God. He that eateth thereof, shall add a fifth to what he ate, and bring it and the increase, and the first fruits also: and the first fruits shall be an abundance for the feast, every one for his household: And the rich shall bring for the poor, out of his abundance, and for the Priests also that minister.

## Chapter 31

*Groves, Forests, and Waters*

*See 5 Moses 17:10-18*

1 Ye shall not cut down the timber on the hills and mountains, lest your children suffer for want of wood and water. Ye shall not destroy the groves along the shores of the

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lakes and ponds, lest the winds and storms make your land desolate, and both heat and cold destroy you. Therefore, shall ye cause them to grow continually, and they shall beautify your inheritance, and your children shall rise up and call you blessed.

2 Every man who receiveth an inheritance shall preserve a forest thereon, that his children may walk in the shade thereof, and may build houses and prepare food; and that his cattle faint not with heat or drought, nor perish in the blast; and the land yield her increase. If there be no forest, he shall plant one.

3 Ye shall preserve the trees by the wayside; and if there be none, ye shall plant them. Whether it be in the cities, towns, and villages, or the fields and forests, ye shall do it.

4 All these things shall ye do as your king shall appoint, and your rulers determine, that the land be pleasant to your children.

5 And in your cities, and towns, and villages, and by the side of great waters, and ponds, and running streams, and springs, shall groves be appointed to you, that the aged and the young may go there to rest and to play. There shall ye all make yourselves joyful.

## Chapter 32

### *Highways*

*See 5 Moses 17:19-20*

1 The Seas, and Lakes, and Rivers where men can pass in boats and vessels of any kind, are the highways of the nations: thou mayest travel them: no man shall hinder.

2 Deserts, and forests, and waste places are also highways

for the people: thou mayest pass over them, and none shall prevent thee.

3 The king may make great roads from city to city, and wheresoever the good of his people requires them, either by land or by water.

4 The king shall appoint Elders, discreet men to keep his highways, and to receive tribute of those that use them, that there may be money to make and preserve them forever.

5 The king may also grant unto others to make highways, and to receive tribute for the use of them, that they may be recompensed for the labor they have done: They shall not be oppressive in their charges: the king shall restrain them according to justice.

6 The king shall appoint Elders in all the cities, and towns, and villages, to establish, make and preserve roads in all the country round about, as his people have need.

7 The king shall grant unto them a portion of the tithing of his people for the making of roads for the common use of all, without cost, that nothing obstruct you in your travels.

8 The king's highway shall be made in the best place, and no man shall hinder; it is for all the people to pass over. But in making roads the Elders shall spare every man's inheritance, unless the necessity for crossing it be very great.

9 In the cities, and towns, and villages, ye shall make streets, and lanes, and alleys, with sidewalks, and crosswalks.

10 And in the highways, and roads, and streets, ye shall plant trees, and shrubs, and grass, and they shall be pleasant and beautiful.

## Chapter 33

### *Apparel and Ornaments*

*See 5 Moses 17:21-26*

1 Ye shall not clothe yourselves after the manner of the follies of other men; but after the manner that is seemly and convenient, shall ye clothe yourselves.

2 And your king, and your princes, and your judges and rulers shall clothe themselves according to their dignity: And the Priest who administers at the altar, and he who administers in the sacraments which I appoint unto you, shall clothe in the robes of his office.

3 And all the people in their solemn assemblies, and in their gatherings together, shall clothe themselves according to my Commandment.

4 And the ornaments of your persons, and of your apparel, shall every man wear, as I shall appoint; every man in his own order.

## Chapter 34

### *Municipalities*

*Compare to 5 Moses 17:1-3*

1 In every village an Elder shall be appointed to rule, to teach, and to instruct: he shall govern the village according to the Law, and the king's commandment: To him shall the Priests of the Synagogue give heed; and if there be other Elders, they also shall give heed to him.

2 In every town shall Elders be appointed to rule, and teach, and instruct: five to a town: But if there be more than

five Synagogues in the town, yet shall there be an Elder to each Synagogue, of whom one shall be Chief.

3 They shall govern the town according to the Law, and the king's commandment: They shall instruct the people in the Synagogue, everyone in his order: Unto the Chief of them shall the Priests of that town give heed; and unto everyone, in the Synagogue where he administers.

4 In every city shall Elders be appointed to rule, to teach, and to instruct, in all the Synagogues: But to the Synagogue of the judgment seat of the city, shall three be appointed judges of the court of the city: Another shall be appointed who shall be Bishop of that city; he shall be Chief of the Elders, both in that city, and in the towns and villages in its vicinity: to him shall they all give heed.

5 If there be more than one city in the province, then shall that bishop who is appointed to rule the province, administer in the chief city: He shall be an Archbishop: to him shall the other Bishops give heed.

6 But if there be no city in a province, yet shall an Elder be appointed to rule in that province: He shall be Bishop: and a court shall be appointed also, and three Elders to be Judges: They shall be appointed at that place where the king will establish his government for that province.

7 By these shall the provinces, and cities, and towns, and villages of the kingdom be governed: And officers shall be appointed to assist them in governing, as shall be necessary. The king shall establish his dominion in this order forever.

# Chapter 35

## *Social Order*

*Verses 1-14, see 5 Moses 27:1-27;*

*verses 15-17 see 5 Moses 13:20-27*

1 Thou shalt not abide in the conversations of the ungodly; the corrupt desires of deceitful lusts; as an old man unchanged; but shalt be renewed in the spirit of thy mind; that thou be a new man; growing into the likeness of God's perfections; born anew in righteousness and true holiness.

2 Put away lying; speak every man the truth to his neighbor; let no corrupt communication proceed out of thy mouth; but that which is good to edifying, and increasing faith; that it may minister grace to the hearers: Grieve not the Holy Spirit of God, by which thou art sealed unto the day of redemption.

3 Put away anger, wrath, bitterness, and malice; and be ye kind one to another: tenderhearted, forgiving one another, even as God forgiveth you; followers of God as dear children, walking together in love.

4 The first power over every child is the mother: the highest power in any household is the father of the family, the head of the house: to him let all give heed; but the Law is over all.

5 If the father dies, his firstborn son is head in his stead: Nevertheless, in the dwelling, he shall not rule over his mother, nor the mother of his brother; he shall honor them all the days of his life.

6 Thou shalt honor thy father and thy mother all thy days: Thou shalt not depart from them, nor rebel against them; but shalt abide with them, except they send thee away with a blessing; that thou mayest build them up, or, be established by thine own name.

7 But thou shalt seek to establish thy sons: thou shalt build them up with thee, or part them a portion of thine inheritance, as shall be meet, that they may grow up, and in their honor bring honor to thee.

8 And if thou have widows, or children, or servants, or any members of thy household, thou shalt provide for them according to their station, and thy possessions. If thou do it not, the king shall appoint them their meat and their portion, as shall be just.

9 But the inheritance shall remain one; over it the firstborn shall have the highest dignity; and his portion shall be double: If any man having a portion, divideth it among his posterity, he need not to respect the firstborn: he shall do as seemeth him good.

10 If thy firstborn is not worthy to keep up the dignity of thy house, and thou wilt abase him, and exalt another in his stead, thou shalt bring him before the judges at the judgment seat of the city, and show what evil he hath done: And if thou clearly show that he is unworthy, and that the other is worthy, the judges shall declare it: thou shalt abase him, and adopt the other: But if thou hast neglected to instruct him, and to restrain him, the Judges shall declare it: thou shalt not abase him; the sin be upon thy head.

11 Thou shalt not sell thy daughter: thou shalt in no case take a price for her in marriage: But thou shalt endow her of raiment, and goods, and flocks, according to thine ability; and thou shalt give her in marriage only to whom she loveth, and who is worthy: Thou shalt not give her to a stranger, nor to a despiser of this Law, nor to a blasphemer.

12 Every man may give a portion to his children, a dowry to his wives, and a possession to his servants, while he liveth; and except it is manifestly unjust, the judge shall not change it after his death; as he determines it by his last blessing, so shall it be: if it be made sure before, it shall not be changed.

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13 The princes, and the nobles who have a great possession for an inheritance, according to their dignity, shall reserve a portion according to his dignity to the firstborn: To their other sons shall they give portions as common men; but they shall seek rather to make Nobles of them all.

14 If a nobleman or a prince have servants, and they eat not their bread at his table, he shall appoint them their portions, in his inheritance, that they hunger not: Upon his inheritance he shall be as a king to them; but he shall not exact more than a tenth of them, besides the tithing of all.

15 This is the Law of the servant taken captive in war, and of the servant bought with money, and of the servant born in thy house, and of him who cleaveth unto thee that thou mayest be a Prince and a Savior unto him: He shall be unto thee next to thy child: and thou shalt seek to establish him; for his greatness is thy glory.

16 But if they be content to abide in his household, it is better: he shall appoint them their food, their raiment, and their habitation, in due season; and they shall labor in his shop, and his field, and with his flock; they shall share in all his toils, and in all his possessions, and he shall be a ruler over them. If they serve him, he shall not cast them off forever; but if he oppress them, and they flee from him, ye shall not return them to him, lest his hand be hard upon them.

17 And if the brethren or the neighbors of a Prince or a Nobleman join themselves unto him, he shall appoint unto them duty and reward, according to their rank, and ability, and faithfulness: In his household they shall be as sons; and with him, and with his heir, shall possess his inheritance, that they together, being strong, may wax exceedingly great.

## Chapter 36

### *Household Relations*

*Verses 1-10, see 5 Moses 25:23-44;*

*verses 11-15 see 5 Moses 26:1-8*

1 Thou shalt be fruitful and multiply and replenish the land which the Lord, thy God, giveth thee and subdue it: lest it be waste and desolate, and thy name be lost in the generations to come.

2 But all thy children shall be of thy wives: thou shalt not go after strange women, for so should the land be corrupt under thy feet; an abhorring to the righteous; and thy children scattered abroad; and in the mixing of thy seed, is barrenness and desolation; the corruption of the flesh, and disease and anguish.

3 Thou shalt not marry thy mother, or thy daughter, in any line, to all generations: Thou shalt not marry thy sister, or the daughter of thy sister or thy brother, or the sister of thy father or thy mother: thou shalt not marry a woman and her daughter to all generations.

4 Thou shalt not marry a virgin in infantile sexual impotence; nor a dwarf, nor one hereditarily deformed, nor possessed of evil spirits, nor any one not clothed in her right mind: nor any one thou lovest not, or who loveth not thee.

5 Thou shalt not take unto thee a multitude of wives disproportionate to thine inheritance, and thy substance: Nor shalt thou take wives to vex those thou hast; neither shalt thou put away one to take another.

6 Thou shalt not put away thy wife but for adultery: the adulteress is abominable; she shall be given to the corruptions of the flesh, that her belly may swell and her thigh rot; and that she be a warning and a proverb: if she repent in dust and ashes

## HOUSEHOLD RELATIONS

for a long time, thou mayest forgive her; yet is she not thy wife: if thou wilt take her, thou shalt marry her again.

7 Thou shalt not lie with the wife of thy neighbor; for it is an abomination: Neither shalt thou take her to wife; she cannot be thine: If he stone thee to death, no man shall hinder: thou shalt not be avenged; what he doeth he shall do speedily.

8 Thou shalt give thy daughter in marriage while she is yet young: If thou give her not till she has been six years potent, she may give herself in marriage: thou shalt not prevent her.

9 Thou shalt take a wife to thy son, while he is yet young; yet not in his infantile impotence: Thou shalt take for him one that he loveth, and who loveth him; if thou doest it not, when he hath been seven years potent he may take one to himself: thou shalt not prevent him.

10 And if thou covenant or promise to marry a woman or a virgin, thou shalt not break thy covenant; thou shalt not draw back from thy promise: And if thou lie with one, and she conceive seed of thee, thou shalt take her to wife; thou shalt not bring her shame upon her: If thou dost her brethren shall stone thee, and none shall deliver thee; and yet thou shalt be judged for thy faithlessness: If she be not of thy rank, and her brethren fear thee, the hand of the Elders shall be against thee: thou shalt not corrupt the poor, nor bring shame upon them.

11 If thy brother have an inheritance, and die leaving a wife, but no seed, thou shalt take her to wife, and raise up seed to thy brother, that his name be not lost among the people: Thou shalt possess the inheritance with her, till the seed be grown up to possess it. If he had but a portion, it shall be thine, and the seed also. If she love thee not, or thou wilt not take her, this right goeth to the next kinsman; but no one shall take the inheritance or portion without her.

12 Moreover, if thou takest a widow in marriage, and she have been joined to another forever, thou shalt only take her

for life; and it shall be expressly determined whose the seed is; whether thine, or his whose widow she is.

13 If thou marry a wife having children, and they have no father in the kingdom, and she bring them to thee, they are thine: thou shalt receive them, and establish them.

14 If thou marry a wife, and she is the first representative in the faith of her progenitors and near relatives, in the redemption of the dead they shall be hers; she shall bring them to thee: If thou obtain a royal Priesthood, they shall be thine in the dominion forever: thou shalt raise them up in the last day, to increase the glory of thy kingdom.

15 If a woman or a virgin obtain a good report through faith, and is chosen of God a Prince and a ruler, she shall have an inheritance appointed to her, with her husband or her brethren, that she may possess it, and her children with her, and that she may rule over all her house.

## **Chapter 37**

### *Payment of Debts*

*Compare to 5 Moses 12:13-15, 131-27, & 28:3-6*

1 Thou shalt pay what thou owest: thou shalt not refuse it: And if thou refuse, the judge or the Elder shall send a Deacon, and he shall take of thy substance, and pay him whom thou owest.

2 If thy neighbor oweth thee, and is poor, thou shalt have compassion on him, and shalt not oppress him; but if he will not pay thee, or if he trespass on thee, or do thee wrong, thou shalt admonish him; if he hear thee not, thou shalt take with thee one or two neighbors, and shalt labor faithfully with

## PAYMENT OF DEBTS

him to do thee justice. If he will not hear them, thou shalt lay thy testimonies at the judgment seat, and the Elder or judge who judgeth, shall hear thee and him also; and he shall judge between thee and thy neighbor: and whosoever will not hear him, he shall send the Deacon to execute his judgment.

3 But if thy neighbor seek to defraud thee, or to do thee violence, or if he have done thee violence, thou mayest bring the matter to the judgment seat before thou admonish him: The Elder or the judge shall judge between thee and him.

4 If thy neighbor hath not the very thing to pay thee that he promised, and be poor, thou shalt have compassion on him, and shalt take what he hath; but thou shalt not make him quite naked.

5 Thou shalt not lend to thy neighbor that is poor, on usury: thou shalt aid him, and strengthen him, and not oppress him: Neither shalt thou keep his garment in pledge till morning: thou shalt return it to him.

6 Thou shalt not defraud the laborer of his hire. Thou shalt not keep his wages till the darkness, lest he return not to his home, and his children have no bread; and their cry ascend to God against thee. If he testify to thee that they lack nothing, then shall he wait on thee, as thou shalt agree.

## Chapter 38

### *Establishment of the Law*

*A revelation given to James J. Strang in February 1851*

1 Fear not, little flock, for your Father, in His good pleasure, hath given you the Kingdom; the dominion is yours forever; ye shall smite the nations with a continual stroke; for

the Lord, your God, hath spoken it: Ye shall break them in pieces, and destroy them; for the day of His vengeance has come.

2 He hath judged the nations that are near, and decreed destruction upon them, and their day continueth not: The nations far away are covered with their abominations as with a garment: their iniquities are not hid: He will not spare them.

3 The Saints of the former days have sat in judgment upon them; they have judged the earth, and the nations thereof shall not be spared: Fire goeth before, famine followeth after; and the pestilence shall waste them.

4 Arise and smite them, O Daughter of Zion; and thou, O Tower of the Flock, whose power is above the clouds, possess thy dominion, and be thou a refuge: For Judah shall be bent, in his strength; as an arrow, Ephraim shall fill him: Manasseh shall be his barb; and Jacob shall be in the midst of the Gentiles, in the empire of nations, as a Lion among the beasts of the forest; as a young Lion in the flocks of sheep, who, when he goeth through, treadeth down and teareth in pieces, and none shall deliver.

5 Let your fear be upon all men; and the terror of you upon your enemies; for this is the day of vengeance of the Lord, and of your recompense upon your enemies. Joseph shall possess his land again; for the throne of David is established as the days of the sun; His Kingdom is everlasting.

6 And now, O Daughter of Zion, the land of robbers, the empire of many nations, shall gather her troops against thee, to look upon thee, and to defile thy dominion: But they have not known the thought of the Lord; neither have they understood His counsel; for He shall gather them as sheaves of the floor.

7 Arise and thrash, for I will make thy power iron: the tread of thy foot shall crush: Thou shalt break in pieces many

## ESTABLISHMENT OF THE LAW

people, and shalt consecrate their spoil unto God, and their dominion to the Lord of the whole earth.

8 Babylon the Great shall perish before thee; for thou shalt do unto her as she hath done unto thee: Thou shalt render unto her as she hath rendered to thee, and reward her double for all her sins. Her cities shall be given to the flames, and the inhabitants to the sword: her government shall be broken in pieces, and her dominion taken away.

9 For in her is found the blood of Saints and Prophets; and the spoil of the children of God in the midst of her: And she hath drank of the cup of the indignation, and of the fury of God, with all the nations of the Gentiles.

10 Against her, Apostles have washed their feet on earth, and borne witness in heaven; and by the testimony and the blood of Prophets have her sins been made known in heaven: The great Prince, whose throne is as burning fire, hath judged her, saying: Let not her days be prolonged.

11 For by this Law shall men be judged in the portion of Joseph: God will give it to you, that you may possess it for an everlasting dominion. In the midst of the Gentiles shall ye establish your Synagogues, and gather out the just while ye wait for the judgments of God.

12 Ye shall, therefore, read in it all the days of your lives. Ye shall read it in your solemn assemblies, and in your joyous meetings; with the shout of triumph when your enemies flee before you; and in the voice of mourning when you have sinned against God, and have fled before them; ye shall read it in the gathering of your neighbors, and in the household with your children.

13 Ye shall talk of it in the house, and in the field, and by the wayside, and in the forest, and on the waters; in the camp, and on the march: When ye labor, and when ye rest shall ye speak of this Law to your neighbors, and to your wives, and to

your children, and to your servants.

14 And ye shall think upon it in your joy, and in your sorrow; when upon the land which the Lord your God giveth you, and when far away; both in the midst of the multitude, and in your loneliness; all the days of your lives shall ye read it, and talk of it, and think upon it; and it shall be inscribed upon your hearts continually.

15 For by this Law hath the Lord, your God, sanctified you, and given you judgment, and justice, and dominion. Remember that ye stood before him; your king, and your princes, and your nobles, the men of you, with your wives and your children, and your little ones, and entered into covenant with the Lord, your God, to be a people unto Him, and to obey His Commandments, and to keep this Law; and that He covenanted with you to be your God, and to make you a nation of kings and Priests to the nations of the earth.

16 Keep, therefore, this Law, and obey these Commandments; for so doth God sanctify you, and so will He establish you, and prosper you, more abundantly than in former days. The land of Joseph shall ye possess forever, and Israel and Judah shall dwell again upon their own mountains.

17 Your vineyards, your gardens, and your orchards, ye shall plant again, and they shall flourish, and ye shall eat the fruit thereof: ye shall build houses, and shall inhabit them; and children's children shall be in them, for a crown of glory to you, if ye remember the Lord, your God, whose name is great and glorious, and keep His statutes.

18 And now if there be among you a man whose heart turneth away from the Lord your God, to serve the god of Babylon, and to honor the names of the nations; if there be a root that beareth gall and wormwood; and when he heareth the curse in this Law, he bless himself, saying: I shall have peace, though I walk in the imagination of my heart, the Lord will not spare him.

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19 But the anger of the Lord, and His jealousy, and His fierce wrath, shall smoke against that man: And all the curses that are written in this book shall be upon him, and the Lord shall blot out his name from under heaven.

20 At the end of every seven years, in the solemnity of the year, when all the children of the kingdom are gathered together before the Lord in Temples, and in Tabernacles, and all the people are assembled; princes and nobles, men, and women, and children, and the stranger that dwelleth in your gates; ye shall read this Law before them all, in their hearing, and shall make it known in the midst of them.

21 And your children, and the strangers dwelling in your gates, that have not heard it, shall learn this Law, and shall all remember it again, and ye shall all lift up your hands, and shall enter into covenant with the Lord your God to keep this Law, and to obey His statutes, that He may prolong your days upon the land.